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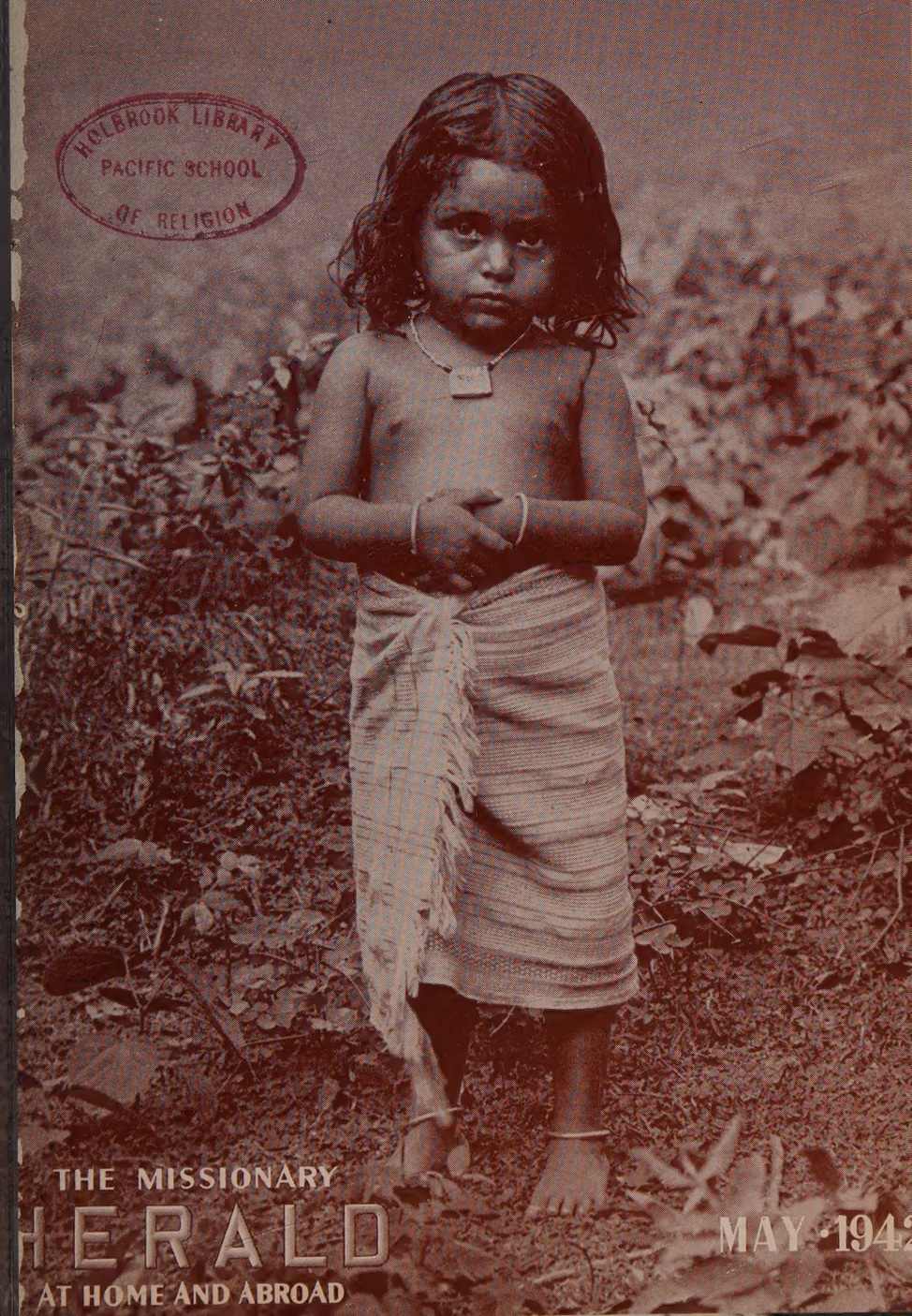

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AT HOME AND ABROAD

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The Missionary Herald

At Home and Abroad

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Our Cover

The little girl on our cover is a Ceylonese. Her beautiful, beloved country is being bombed by the grasping ward lords of Japan. She is beginning to wonder what it's all about, if nothing more, and possibly a sudden fear has seized her heart, as if one were about to lose her father and mother, her brother and sisters, her home and dolly.

There is something plaintively appealing about the child. We are glad that our missionaries are in Ceylon where they can help her and others like her. It is for such as she that the Congregational churches of America have been enabled to establish in the Jaffna Peninsula, at the northern tip of the island, schools for girls as well as schools and a college for boys, and hospitals for all. God grant that whatever the vicissitudes of war these Christian institutions may go on working for this child and her people!

As we write (the middle of April) anything can happen in that part of the world, as in Turkey; but whatever happens we can see the Church of Christ in India and Ceylon going through a trying ordeal—such as will test all their moral stamina and Christian faith. We must stand by them in every way possible.

Read Dr. Alden Clark's article which begins on page 3.

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PROVIDENCE AND MISSIONS

How we in America—church members at that—are learning our geography these days! Every day now, through the press or over the radio, we are hearing of new lands and peoples, new national hopes and aspirations. It is as though we were being carried by some Magic Carpet almost every hour to some new quarter of the globe. It is more exciting and instructive than a movie.

We can explain it easily by ascribing it all to the war and to our own eagerness to keep up with our boys at the front. But is there not a deeper reason? In the terms of divine Providence it looks as if God were overruling the "wrath of man" to make us world conscious.

Especially is this true of the young American who has been chosen to lead the coming generation. He is going to have such an understanding of his fellows in all parts of the world, of every color and nation, as will make him of real use in God's great redemptive purpose.

Though a loyal American, and perhaps because of this, he will feel closer to people of other nations. He will have some sort of sense of international citizenship. He will sense the "yellows," "browns" and "blacks" as his equals in character and courage, realize that they are free as he is free in the family of nations, and will find himself in a world society, possibly a world system, that will demand his best in mind and life.

No longer can this chosen one remain in ignorance of the other man, the other nation; from now on he will belong to the world and God will see to it that this new knowledge and sense of belonging will spell religious and social progress everywhere.

For God is using this terrible war to His great ends. Out of it will come a cleansed Church, a revived conception of the Cross in human life, a renewal of personal and communal consecration, *and a great missionary impulse!*

India at the Center of the Stage

By Alden H. Clark

By one of the most dramatic changes of history India and Ceylon have come to the center of the world stage. On every side people are realizing that what is happening there is of vital importance to us. It is only weeks ago that the problem of Indian freedom seemed to most Americans remote and academic. Now news of the progress of the mission of Sir Stafford Cripps has occupied the front page of our newspapers. Every reading American now knows something of the clashing views of the Congress Party, the Moslem League and the native princes, and of the attempts to reconcile the Indian demand for substantial freedom with Britain's insistence on a strong control of military affairs.

Sir Stafford Cripps, with his remarkable qualifications of personality, ability and sympathy for Indian aspirations did not succeed in bringing together these conflicting elements. This failure is a bitter disappointment to many in America, in Great Britain and in India. Indeed, the indications are that Pandit Jawaharlal Nehru feels it as keenly as Sir Stafford Cripps himself. What will be the outcome? It is too early to say with assurance, but there is a tendency against which we should be on our guard to overemphasize the discouraging possibilities. Because an agreement was not reached we may be tempted to think that India will not give effective resistance to Japan. India will resist Japan's attack. If an agreement between the British Cabinet and the Indian parties had been reached that resistance would have had almost universal and popular support. But even without an agreement it is clear that the present great war effort of India, with its million volunteer soldiers and its great production of war supplies, will be continued and increased, with the tacit or open support of most of India's leaders. Pandit Jawaharlal Nehru has again and again said that he considers it his duty to oppose a threatened foreign invasion of India. Almost all Indian leaders agree with him in this. Resistance to Japan will have general Indian support.

In the second place it is clear that British imperial control of India is on its way out. If the allies win the war India will control her own destiny afterward. Sir Stafford Cripps has stated that dominion status involves the right to withdraw from the British Empire. It also carries the right to control the economic life of the land. Great Britain could not, if she would, recede from this position after the war,

and it seems evident that she does not want to do so. Mr. Churchill in his cable of April 11 to Sir Stafford Cripps in regard to his mission says: "The foundations have been laid for future progress of the people of India. . . . The Indians now understand and appreciate the sincerity of Britain's desire for freedom of India." The era of European domination in Asia has ended. With allied victory we are entering a period of equal partnership between Eastern and Western peoples.

In the third place the staggering difficulties in the way of a real solution of the Indian problem have become clearer than ever. It is manifest that the Moslem-Hindu clash is not something created by British Imperialism for its own selfish ends. Congress rule in seven of the eleven British provinces from 1937–39 increased the distrust of Moslems. In practice they regarded Congress rule in some of these provinces as pro-Hindu and anti-Moslem. Hence the Moslem League has gone to the extreme of advocating a separate *Pakistan* made up of areas with a majority of Moslems. This would sound the doom of Indian unity and probably of any hope of peaceful development. Three of the four Moslem Prime Ministers of provinces have repudiated the demand for a separate Moslem state, though they all want adequate guarantees of fair treatment for Moslems. The confusion becomes worse confounded when the strong and warlike Sikhs in the Punjab, where Moslems are in the majority, announce that they will resist a separate Moslem state as that would subject them as a minority to Moslem oppression.

A more satisfactory solution of the majority-minority problem than has yet been reached is necessary if India is to have a harmonious and progressive future. It may be that something can be done about this by improved methods. Communal electorates for minorities such as India now has tend to bring forward communal advocates rather than national statesmen. A general electorate with reserved seats for minorities would probably select moderates who were interested in India as a whole rather than in their community alone.

Something may be done by improved method, but more depends on the development by majorities of a spirit of conciliation and fair play in the treatment of minorities. Here is where the Christian spirit comes in. It will take a deep seated respect for others such as is inherent in Christianity to make democratic institutions a success in a land as diverse as India. Indeed, as Dr. Arthur E. Holt strongly points out, it is the Christian roots of democracy in America that have given it strength.

The permeation of India by the Christian spirit has already gone surprisingly far. It must go farther if India is to solve in a peaceful and constructive way her overwhelmingly difficult problems.

What part can the Christian community in India play in the present political crisis? In the eyes of some political leaders it is only another political "minority" like the Sikhs. The final figures of the census of 1941 have not been published but they will almost surely show a Christian community of well over 9,000,000 scattered in every part of the land. They are the third largest religious community in India and clearly have an increasingly important part to play in her life.

It goes without saying that all Christians are not to be found in any one political group or party. In that sense they are not a political entity. However, while some Indian Christians are ardent members of the Congress party, a majority of them take more the position of the moderates.

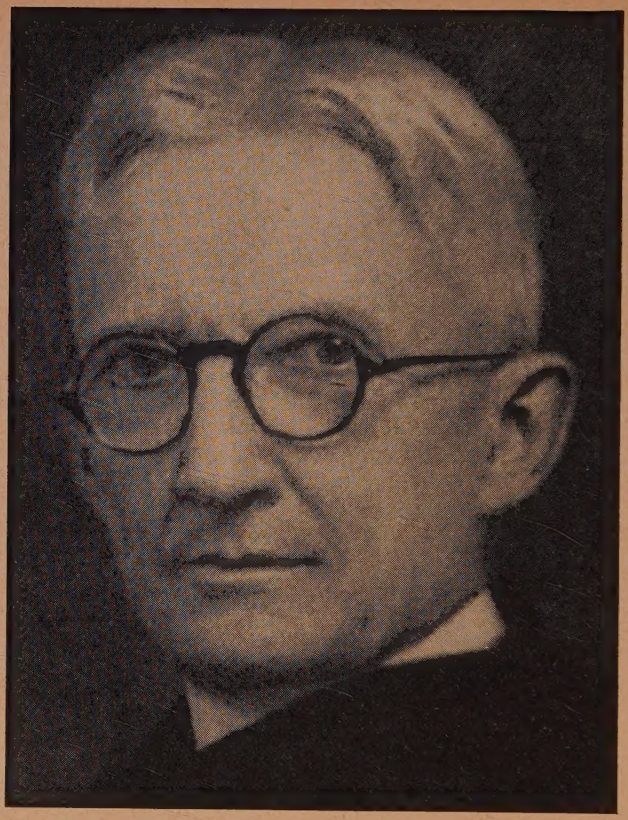
It was an outstanding moderate Indian leader who appealed to Indian Christians not long ago to realize their God-given task as mediators. He pointed out that Christians are free from the historic prejudices that are so difficult for Hindus and Moslems to overcome and that, although coming almost entirely from the Hindu community, their religious faith gives them close points of contact with the Moslems. It also gives them an attitude of all-embracing brotherhood that fits them to help bring Indians together. Many Indian Christian leaders and missionaries have realized the opportunities of their position and have acted as mediators in complex social and political situations. The value of such service will be enormously increased in the India of the future.

As for American Christians, our primary task is to strengthen the Christian movement in India, backing up our missionaries and Indian associates in every way in our power. We can also express our warm fellowship with the Indian people as they face decisions of such supreme importance to themselves and to the world. Several cables voicing such fellowship have been sent.

It was at the suggestion of Dr. Douglas Horton and of a group of State Superintendents who recently met in Chicago that the following cable was sent to India in care of Rev. James F. Edwards of our Board in Poona, the Editor of the widely read *Dnyanodaya:*

AMERICAN CONGREGATIONALISTS DEEPLY INTERESTED INDIA'S FUTURE AND SEND HER LEADERS BEST WISHES FOR CONSTRUCTIVE SOLUTION.

s/ Russell Stafford
Fred Goodsell
Alden Clark



William Horace Day

By Charles C. Merrill

DR. DAY was a parish minister for practically fifty years. He was ordained in May, 1892 and he was still serving in the United Church, Bridgeport, Connecticut, when he died March 16, 1942.

His ministry may be divided into three periods: first the Chicago period, as Assistant at the New England Church, 1892–94 and as pastor of the First Church in Aurora, 1896–1900 (the intervening two years were spent in study in Germany). Second, the Los Angeles period when he was co-pastor with his father at the First Church in Los Angeles for twelve years, and then for four years alone. (In Dr. Day's

sketch in *Who's Who in America* this is referred to as "one of the few cases where father and son occupied the same pulpit.")

Third, the Bridgeport period where for twenty years he served the United Church, which had just become "united" and where it was so necessary to build a commanding edifice. Here he continued for twenty years until in 1937 he became active emeritus—which, by the way, is a suggestive phrase. In December of last year he requested that even this relationship be dissolved, but his congregation insisted that he remain as pastor emeritus and that his retirement be officially noted as completing in February 1942 twenty-five years of service.

If the people of these four churches which he served could speak there can be no doubt of the universal appreciation and affection that would be expressed. What the Bridgeport *Post* said of him on the day of his death must be considered typical:

"Dr. Day was Bridgeport's leading citizen in the long battle against racial and religious intolerance. Few men have left such an imprint of enlightenment on the city as this kindly, gray-haired clergyman who knew how to translate his hopes and ideals into realistic action."

The pastoral instinct which drew people to him in his successive parishes was the greatest factor in his success as denominational leader. When he was in California he was loved by men in the "little churches" because he was interested in them and, if they needed anything, he would do all he could to help them.

For eight years Dr. Day was president of the Congregational Home Boards. At the Memorial Service which was held in Boston on Friday, March 27, Dr. Russell Boynton spoke of the amazement of his comrades in the Boards at the intimate acquaintance that he had with the churches. When, for example, they were discussing the case of a church in North Dakota, Dr. Day would tell of his last visit with that church. Moreover, although he was president of all the Boards and so might be excused from constant attendance at divisional committee meetings, he was always there. In a certain sense he was the pastor not the president of these Boards and brought just the humanizing and harmonizing influence that a pastor brings.

In my judgment Dr. Day's greatest service to the denomination was his chairmanship of the Committee of Twelve in the years 1925–27, and oddly enough this is not referred to in *Who's Who in America*. I say this in spite of his having been for two years moderator of the National Council. A great reorganization had taken place in 1913 under the leadership of the famous Commission of Nineteen. However, as the years went on it was felt

that the work begun then should be still further extended. This was not simply "tinkering with machinery" but an effort to express the missionary spirit of the churches through the utmost possible unity of organization and the utmost efficiency of work. It was undeniably a time of some tension and a man of distinctly irenic spirit was needed as leader. I remember the relief that was felt when, before a representative group from all over the country, Dr. Day was nominated as chairman of this Committee of four ministers, four laymen, and four laywomen to carry through a process of reorganization.

At the Memorial Service in Boston Mr. Elbert A. Harvey, a member of the Committee, said that he did not remember a single occasion when acrimony was present in the Committee of Twelve. He felt this was due to Dr. Day's chairmanship. "With a gentle manner and with a keen understanding of what was going on he usually proved a very effective and successful guide."

The Committee of Twelve brought about the unification of the women's organizations with the American Board and the Home Boards, the unification of the four home organizations under a single board of directors and the designation of the Prudential Committee of the American Board and the Directors of the Home Boards as substantially the Commission on Missions. It was a long step forward and that it was taken with such genuine agreement and in so fine a spirit was very largely due to William Horace Day.

It will be strange to go to a General Council or to a Mid-Winter meeting and not find him there. But those who have known him during the years will always feel that in him was truly fulfilled this fine utterance of Professor Hocking:

"What is wanted is a human temper which will both fight the abuses which infest society and at the same time keep its path open to the serenity of the eternal."

AT THE FUNERAL IN BRIDGEPORT

Dr. Day's funeral was a simple service: just a prayer and scripture. The crown of it came at the end. The casket was in the chancel. There were steps leading up to the back. Mr. Hoskins, Dr. Day's successor, moved to the first step and said, "William Horace Day, under God's gracious mercy and protection we commit you. May the Lord bless and keep you . . . and give you peace."

HARRY R. MILES

From the Church Comes Courage

Since its erection in 1828 the church at Chester, Vermont, h reminded men of God through five wars

ACCORDING to some psychologists, men will not fight unless they are scared. Be that as it may, probably there never was a day when fear was more widespread throughout the world than now.

From the point of view of Christianity, fear is one of the greatest of sins. It denies the goodness of God. It separates men from their fellows and turns them in upon themselves. The fearful soul is a lonely soul. He can neither love God nor his neighbor. Fear produces paralysis of the body, mind and heart. It is a curse upon humanity. No feature of war is more devastating.

Faith is the antidote for fear. We cannot believe without trusting. As the mind ventures, it also loves. The words of Scripture are eternally true, "Perfect love casteth out all fear."

One of the watchwords of the present war is, "Let the church be the church!" The preachers for the most part have discovered that there is something better for them to do than to present arms. Few pulpits have undertaken to compete with the recruiting sergeant. Hymns of hate have not yet been heard.

By common consent the function of the church in the present conflict is to strengthen the cour-

age of its people. This it is doing with considerable success. In spite of the distractions of the times, congregations seem to be holding up surprisingly well. Men are finding genuine comfort in Christian worship.

The church builds courage in three ways.

Men find a quietness within its walls which strengthens their souls. There they can escape from the radio, the newsreel, the newspaper and their excited neighbors. More churches are open "for meditation and prayer" than ever before, and are more used. Congregations are assembling more promptly. Men seem to relish moments of peace in the House of God. Of course this is an "escape"—but a blessed one. Out of it comes renewed poise.

Through its services the church is helping men recover a much needed sense of perspective. The Bible rather than the news broadcast claims their attention. The grand old hymns of the church silence their memories of what comes out of the juke box. Most ministers are praying for a just peace rather than for victory. In the church men look across the centuries. They pursue a set of values which have sprung from the experience of the race and which we feel have the blessing of God. In such an atmosphere the headlines cease to agitate. Men become conscious of the divine presence. They love God and their fellow men. Despair yields to hope. Fear dies; courage is born. Today the church is the prime exponent of the long view of life. Never was it more necessary that today be viewed in the light of the centuries.

The church also gives men courage through fellowship. National defeat or victory are both remote from the place where we really live, which is in our relationships with our fellows. One of the few compensations of the present situation is that it does help to draw people closer together. Our families and friends mean more to us than ever before. Fortunately the Protestant church is an intimate institution. It is something to which we "belong." In its services we lift our voices and join our hearts. Within its walls we are in a company of friends. But this is not a select fellowship like that of the lodge; it brings together all sorts and conditions of men—not to mention women and a wide assortment of ages. It unites the individual with the group, and joins the separate congregation with all humanity. Men go forth from the doors of the church with quickened courage. They feel themselves a part of a mighty host.

Never was Luther's hymn more appropriate:

"A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing."

Mrs. Loy Long with some of the workers and a sample of the raw product

Sisal Fibre Brings Prosperity

POVERTY and near starvation confronted Mr. and Mrs. Loy Long five years ago when they returned from their furlough in this country to the American Board Mission at Ahmednagar, India.

Soon Mrs. Long became interested in the possibilities of the local sisal hemp. After weeks of experimentation she developed methods of cleaning, combing, dyeing and spinning the fibre which made it possible to make it up into a variety of attractive articles ranging from dog collars, beach hats and bags, to table mats and carpets.

Starting with two women and a borrowed capital of 300 rupees,

the industry has grown under Mrs. Long's management until it has put more than 25,000 rupees into the pockets of the poorest people of Ahmednagar. Last September it was possible to pay a bonus to all of the workers who had been employed for a year or more. At present the industry is selling only to wholesale dealers on a cash basis, and is having difficulty in meeting the demand for its products.

Sisal workers enjoy singing as they work. Apparently they are able to rehearse with their voices while toiling with their hands. The music master is Limbaji Borde, a matriculate of the Mission Blind School in Bombay and an expert in Marathi music. He has such a beautiful character that it is said of him, "God took away his eyes that his soul might see." One hundred sisal workers and students presented a musical drama in the Union Church of Ahmednagar at Christmas. The girls' glee club gave a "kirtan"—an Indian sermon set to music—so well that they have repeated it three times locally and twice in nearby villages. The contributions received were given to local charities and to China Relief.

A medical coöperative has been established among the workers in the sisal fibre industry. A small membership fee has covered their medicine and hospital bills.

Working with the sisal fibre

"Since we started this experiment a year and a half ago there have been no deaths among our workers or their children," writes Mr. Long. "In the past they waited until they were prostrate from pneumonia or malaria before entering the hospital. They now report that cough, fever or pain on the first day, so most of their illnesses are brief since they receive immediate treatment. The coöperative funds have made it possible for us to arrange for typhoid and cholera inoculations during epidemics and as a result not one of our workers has been ill from either of these dreaded diseases."

The government of India has financed a training department for the industry which has attracted pupils from many provinces of India and even from South Africa. A successful extension project is being developed at Satara by a man and his wife trained at Ahmednagar. One of the Hindu graduates travels around the country encouraging agriculturists to utilize agava plants now growing wild, to set out more and cultivate them for fibre. He also teaches simple sisal crafts such as weaving cotton bale covers.

Thus is the imagination of an American missionary mitigating the poverty of India.

A few of the finished products

"New Occasions Teach New Duties"

THE AMERICAN BOARD IN WARRING AREAS

By Wynn C. Fairfield

TWELVE members of the **Japan Mission** have found their new duties lie in service to the Japanese on the West Coast, as far east as Utah. Most of them had already made contacts with Japanese churches in California and Washington before the fateful December 7. They were therefore in a position to coöperate with the local non-Japanese Christian groups in meeting the need for adjustment to the new situation. The recent decisions calling for complete evacuation of certain coastal areas by approximately 100,000 men, women, and children of Japanese ancestry, the greater part of whom are native-born American citizens, have called for much more careful planning. The superintendents of the Congregational Christian conferences of the coastal and inter-mountain states, with Dr. Horton representing the General Council, have asked Dr. Clarence S. Gillett of Japan to represent our churches in the interdenominational administrative group working on this problem with the government and the Japanese themselves. All the missionaries concerned hold themselves in readiness to move with their Japanese communities if that is the best thing to do. One offer of a chance for a Japanese family on a New England farm has been received.

When this is written on April 6, **Ceylon** has been attacked from the air at Colombo, more than 200 miles from our mission center at Jaffna, at the extreme northern tip. A cable received today states that except for one tutor in civilian defense in Jaffna, all others are "vacationing" at Kodaikanal, the "hot season" mountain-top near Madura on the mainland. Madura city lies about 100 miles inland from the east coast of India, opposite Jaffna. Our Marathi Mission works in Bombay and territory eastward.

Just after the last edition of our paper went to press, on March 21, a radio from the **Philippines** reported that Mr. Cary and Mr. Tong were in Davao, presumably restricted in movements and activities by the Japanese forces occupying that port; that the station at Dansalan was in touch with all but six of the 120 odd Filipino church and school workers on Mindanao (indicating the comparatively

small extent of the Japanese occupation); that the missionary at Dumaguete who had been ill was improving and that all others at Dansalan and Dumaguete were well. A business cable from Dansalan was dated March 26. On March 30, the Associated Press furnished a list of Americans interned in Manila including E. H. Ballou, Alice M. Huggins, Valley L. Nelson, Rev. and Mrs. E. L. Nolting, and H. L. Robinson; but a message through the Red Cross from **Manila** dated March 27 states: **"There are no known missionary casualties and missionaries including transient are released for service."** This means they are at liberty.

A copy of a letter sent from Peking on Christmas Day and forwarded by air mail from Chengtu in Free China, reports that up to that time, our missionaries had been treated with great consideration everywhere in **North China.** In Peking after the first week, they were given the freedom of the city (a great walled enclosure with easily guarded gates). Deposits in Chinese banks could be withdrawn; deposits in local branches of American banks were frozen. Arrangements have now been completed for American citizens to draw needed funds from the Swiss Legation up to $65 a month, to be reimbursed by supporting organizations, relatives and friends in this country.

The part of one station field lying in unoccupied territory has now established contact with our missionaries in **Free China,** and letters should soon reach us by air mail. The Ming I High School, transplanted from Fenchow to Szechuen three years ago, is making a gallant effort to carry on and develop its full program, in the face of very limited funds and constantly rising cost of living. One church in America has seen the present "new occasion" as a challenge to offer the American Board $1200 over and above its previous giving to strengthen the work for students scattered throughout West China. The Foreign Missions Conference, in its united planning to make the best possible use of the very few chances for missionaries to travel, has just placed one of our missionaries going to West China among the first three in its priority list. He is ready to start on a moment's notice by any possible route. He will be available for mission work, or for relief work, the tremendous need for which is emphasized in the most recent cables.

The **Near East** Mission in a courageous cable has asked the American Board at the earliest possible moment not only to return to Turkey and Syria the missionaries now on furlough in America, but also an imposing list of reinforcements. They want to be ready for the new duties of other new occasions.

Foreign Flashes

Christmas in Africa

They have Sunday Schools-in-homes out in Inanda, South Africa. They are in little villages which you can reach only on foot or horseback. Miss Mary Beals, recently arrived in the U.S.A., and Miss Agnes A. Wood, both of Inanda Seminary, visited such a home for a Christmas party. There were mud walls, an iron roof and grass mats on a dirt floor. The children gathered there, gazed wide eyed in admiration at red stars and purple streamers decorating the rafters. Little herder boys, dressed in rags or blankets, left their cattle and goats long enough to hear the Bible story, sing, and receive an inexpensive gift. These gifts were received in deep silence. No smiles, no shouts or squeals of delight such as American children make. It simply isn't good manners to do so in Africa. Four-year-old Uzwelabo was given a siren whistle. He had to leave early to guard his goats. Wrapping the remainder of his all-day sucker in its covering, he handed it to his mother who, in a pleated skin skirt and blanket, had been solemnly watching proceedings from a dark corner.

Students—at Work

A group of Chinese magistrates were visiting the famous limestone caves near Tsianglo, Fukien Province, China, where the Foochow Union High School is now located as a refugee institution. On their way to the caves they met some young men carrying bamboo on their shoulders and perspiring freely in the hot, moist air. "What workmen are those?" said one of the group to his host. "They are not workmen; they are students," was the reply. "Students!—of what school?" And the answer was "Students of Union High School." Guy Thelin on the faculty of the Union High School comments, "You can imagine how the four district magistrates were impressed with high school students working during the hottest part of the day.

Not So Simple

One of the problems of a missionary among the more primitive people in Africa is how to guide them in meeting problems which root back into generations of polygamy, witchcraft and spirit worship. Carl R. Dille of Chilesso, Angola, West Africa, travels many miles annually with his African associates, visiting small villages where they hold "onjangos" which means "meetings." The "state of the soul" of the village is discussed with the elders. The problems may

range from drunkenness to witchcraft. The missionary cannot arbitrarily advise; "We white people solve it this way; do what we do." A simple solution to the white man might solve nothing to the black man's way of thinking. "So it is our task to help them work out their own particular brand of Christianity in the light of Christ's teachings," says Mr. Dille.

Happy with a Donkey

Some years ago a class of Sunday School boys in Amherst, Ohio, helped educate a crippled Zulu boy out near Adams, South Africa. His legs were withered from the knees down. He learned to read and write and repair shoes. After a while he built himself a little wagon and bought a small donkey. He has built up quite a business for himself and drives about with a happy smile. Henry A. Stick of Adams writes that he gets more enjoyment out of his little wagon and donkey than many a prosperous man gets out of his Lincoln Zephyr. His happiness should reflect across the ocean right down into Amherst, Ohio.

The Chinese Are Hungry

Dr. Lora G. Dyer of the Willis F. Pierce Memorial Hospital, Foochow, China, writes: "For months on end our evangelistic workers have left the table hungry. The problems of China are those of any country at war, but they are imposed on an underlying poverty comparable only to that of India." Patients with the telltale edema of starvation come to the hospital begging for medicine that will take away the swelling of their feet and give them strength to work, even though they have no food but greens. Babies are left on the hospital doorstep or abandoned in the street.

A Practical Preacher

Pastor Fan of the Tsianglo Church in Fukien Province, China, where the Foochow Union High School has taken refuge, is a very unusual man. He has a great deal to do with refugees, most of whom seem to have little ability in the use of their hands. But Pastor Fan is not only a good preacher and a good pastor but he works his own garden, raises his own chickens, and feeds his own pigs. He walks around in straw sandals, with a real load over his shoulder, wearing native farmer costume. Guy Thelin on the faculty of the school says that he is both a "thinker and a doer, plus a spiritual mind and a giving heart." Pastor Fan has been of great service and help to the school during their most trying days.

Why a General Council in 1942?

MANY people are expressing surprise that the General Council of the Congregational Christian Churches should be planning to assemble "as usual" from June 18 to 25 on the campus of the University of New Hampshire at Durham. When tires are scarce, dollars pre-empted for a multitude of purposes and most people facing bewildering new responsibilities, why should the leaders of our churches gather from all parts of the country for a week of discussion?

Such business as may be transacted by the Council next June could undoubtedly wait for a year or two until the present unpleasantness is over. The only excuse for holding an ecclesiastical gathering at such a time is the service which such a meeting might render to the country that we love.

The nation needs gatherings such as the General Council for two reasons.

The distortion of the common mind is the most insidious peril involved in war. Even the most bellicose will admit that war is a form of madness. When men's passions are inflamed it is hard for them to think straight. Conflict produces confusion on every hand. Excitement tends to chloroform the intelligence. Clear-headed thinking is more difficult —and more needed—in 1942 than ever before.

One of the functions of the church at such a time is to preserve a proper sense of perspective. The church is both the oldest and the most international of human institutions. It has its eyes fixed on the most permanent goals that the human mind can conceive. In proportion as we are true to this heritage will the Council at Durham contribute to national sanity. It should help us to see the events of the day in their true significance by putting them over against the story of the past and the hopes which Christian people have always cherished for the future. It should balance the spirit of nationalism with the concern for people of other lands which is the outgrowth of the church's missionary passion. Above all, the Council should remind the nation that the teachings of Jesus have not been abrogated. God has not abdicated. The eternal purposes which we can trace through the past will continue into the future. Our people should come away from the General Council with a sense of destiny which will enable them to face the events of the day with unfaltering courage.

The Council at Durham should also contribute something towards

New Hampshire Hall—where most of the sessions of the General Council will be held

"the just and durable peace" for which we are all praying. Perhaps the greatest lesson of the first world war is that victory alone is not sufficient. To get the sort of world we want men must not only sacrifice their substance and even their lives, they must also think. In 1919 intellectual weariness made possible a peace which was no peace. We face the same danger today. In our churches numerous groups are studying the necessary conditions for a permanent peace. In March a great gathering assembled in Delaware, Ohio, under the auspices of the Federal Council of Churches of Christ in America to discuss the basis for "a just and durable peace"—but most of our newspapers ignored its deliberations.

It is quite possible that the conflict of arms which we now witness may be mild compared with the conflict of ideas which may take place about the peace table. The decisions made at that time may be even more fateful than those being wrought out today with blood, sweat and tears. The church needs to know its mind. Christian people must be prepared to speak. The function of the General Council is both to clarify our common mind and at the same time create among us such a cohesion that our voice will be heard when "the tumult and the shouting dies."

Not to hold the Council at Durham would be to fail our nation in its hour of need.

Paul Reynolds majors in human relations

Paul Reynolds, General Practitioner

PERHAPS the quietest secretary in the employ of the boards is Paul Reynolds of Chicago. He does more listening than talking, more thinking than writing, more travelling than sitting. He is emphatically not an executive. Managing other people just does not appeal to him. Yet few men among us have more friends.

Officially Paul Reynolds is Field Secretary for the Mid-West of the Division of Christian Education of the Board of Home Missions—which anyone will admit is a rather burdensome title. When asked to describe his job, he put the matter much more lucidly:

"You might call me a general practitioner in the field of Christian education. My activities

are almost as variegated and quite as personal as those of the old family doctor. I teach in numerous summer conferences for young people. As opportunity offers I meet with groups of young adults and with those who work with children in our churches. From time to time I am invited to sit with the state committees on religious education. I visit a good many colleges and churches. Every once in awhile I tell some women's group about China. My activities cut across all age lines and take in a variety of interests. I do everything from conducting funerals to tending babies at the parsonage while a preacher goes to a meeting. I can both preach and change diapers."

Paul Reynolds is emphatically a "son of the middle border" with all his roots in the mid-west. His father was a Quaker, his mother a Presbyterian. Together they spent their lives teaching in church schools and preaching to small congregations. He has vivid memories of rural revivals and of his father as Sunday School superintendent. Paul Reynolds was born at Bushnell, Illinois, attended college in Crawfordsville, Indiana, and Iowa Falls, Iowa, and trained for the ministry at Chicago Seminary.

After a year in the army, he was assistant to Robert W. Gammon in the Chicago office of the Education Society for three years. This was in the days when the summer conference movement was just being launched. In his army uniform Paul Reynolds was a handsome and persuasive young man.

"It was the young people who sent me out to China," he likes to explain. "After I had been telling them how they should spend their lives in unselfish service, I really had to do something about it myself. I could not dodge the call which I was presenting to them. Charlotte Belknap, whom I persuaded to leave the staff of the Brick Presbyterian Church of New York City, and I were both married and commissioned as missionaries at one service in the Winnetka, Illinois, Church, which assumed our support.

"Sometimes today I feel that my life is too easy and comfortable. I can't go back to China, but often I feel that I must go to one of the harder and more difficult jobs here in America."

Paul Reynolds' fourteen years in China were interrupted by one furlough, spent largely at Union Seminary in New York—his only period of residence in the East. In China he was associated with Watts O. Pye in his ambitious plans for the evangelization and transformation of a vast area in the northwest.

"After the death of Watts Pye I tried to carry through some of his dreams, but I soon discovered that I am neither an executive nor a promoter. At the time it

nearly broke my heart, but ever since I have majored in personal relations—and have been a much happier man."

He returned to this country in 1935 and for a time lived at Berea College in Kentucky, where he studied the combination of work and study which makes it possible for mountain boys and girls to get an education.

In June of 1936 Paul Reynolds succeeded his old friend and mentor, Robert W. Gammon, as Field Secretary at Chicago. In some ways these two men differ greatly but they have in common a deep concern for other people. Both have majored on personal contacts—Gammon a bit more with our pastors, Reynolds a bit more with the young people, but with a large area of overlapping. Here we have had a true apostolic succession of the heart.

"What is your basic philosophy of Religious Education?" we asked Paul Reynolds.

"It is primarily a matter of personal contacts. This is explicit in our lesson materials. At the summer conferences we warm it up and make it human. Religious Education should be more personal and less technical. At its best it is personal evangelism.

Just a little group at sunset on the hilltop at Merom, but Paul Reynolds was at his best

"I am a great believer in the influence of life on life. I've quit trying to tell other people what to do and be. They can be what they are so far as I am concerned. I'm content to be what I am, because I am what other people have made me. This is an area where it takes a long time for things to ripen, but the results are exceedingly precious. It is a matter of taking an endless amount of time—of talking the afternoon out with some young person or sitting up much of the night in the parsonage parlor. One feels very humble, but you know that you are a useful member of society."

Paul Reynolds makes his home at Glen Ellyn, one of the western suburbs of Chicago. He has a big garden and feels himself very much a part of the community. He has three children—Bob, a sophomore in college; Paul, Junior, who is in junior high; and Barbara, who is in the grades. "Even though I am on the road much of the time, I suspect that I spend as much time with my family as do most ministers," is his comment. One of his prime joys is to have Chinese and other friends visit with his family.

Pending the selection of a new young people's secretary, Paul Reynolds is the acting administrative adviser to the Pilgrim Fellowship and will be responsible for setting up the meeting of the National Council of Pilgrim Fellowship which will take place at Deering, New Hampshire, while the General Council of the churches is meeting at Durham. He will do his duty as an executive, but his primary interest will be in the young people themselves.

The gathering of Pilgrim Fellowship delegates at Deering will be an intimate affair. They will live in cottages scattered through the woods, eat in the community dining hall, discuss most of the time in the open air, and conduct their more important worship services on a near-by hilltop. Thanks to the distance and the scarcity of tires, there will be the minimum of adult visitors from the General Council at Durham.

"WINGS FOR THE MESSAGES OF GOD"

A Children's Day service prepared by Jessie Eleanor Moore, editor of *Children's Religion* which tells the story of how our Bible has come down through the ages from the days when men piled up stones to commemorate events to the present day Vacation Bible School. Free copies may be obtained from

THE BOARD OF HOME MISSIONS
287 Fourth Ave., New York City

The Old World Is Passin
The New World Is

WHAT KIND OF W

Our concern is to strengthen and enlar
the Church that can bring hope and c
every community and to the world as
becoming clearer than ever before tha
He seeks a purified, harmonious, cons
to face the challenge of the new world

HAS THE GLOBAL WAR STOPPED

Two hundred forty of our missionaries are at work on their fields.
Angola—Southern Rhodesia—South Africa—India—Ceylon

In the war zones our personnel situation as of April 1, 1942 is as f

Japan: Of active workers who were all withdrawn before December
churches in the United States.

Occupied China: Thirty-one active and 4 retired missionaries all heard
and well treated.

Free China: In South China 21 workers; West China 4, all safe and b

Greece: One missionary in Athens; others in Turkey or U. S. A.

Philippine Islands: Of 8 regular and 2 Japan missionaries, 7 are in
Six missionaries from China and India were caught en route at M
are busy in Mindanao.

MAY IS WORLD SERVICE EMPHASIS MO

We invite every pastor and every member to review the facts, share
the fellowship within each church and among all the churches, at ho

FRED FIELD GOODSELL,
Executive Vice-President

14 Beacon Stree

ıe Making—

RLD SHALL IT BE?

urch of Christ throughout the world—
ght and peace to every individual, to
In the tumult of current events it is
IS THE HOPE OF THE WORLD.
world-wide Christian fellowship ready
uking.

RICAN BOARD WORK OVERSEAS?

following countries work is going on without serious disturbance:
—**Syria—Bulgaria—Unoccupied China.**

re in the Philippines; 2 in India; 2 in Honolulu; 12 with the Japanese

safe, restricted in movements and activities but subsistence guaranteed

erritory. Three adults and 3 children are in Japanese controlled areas.
re interned there. All but 6 of 120 Filipino church and school workers

N THE CHURCHES OF OUR FELLOWSHIP

, stand by our missionaries, help recruit new personnel, strengthen
road, by taking a real part in our common Christian undertakings.

HAROLD B. BELCHER,
Treasurer

Massachusetts

A Memorial to Arthur Holt

By Shirley Greene,
Director of
Merom Institute

Arthur E. Holt

THE death of Arthur E. Holt took from our fellowship a stalwart figure both spiritually and physically, a leader possessing insight, courage and devotion. The rural churches will miss him most, for he was always their devoted friend. A Holt Memorial Commission has been created to raise a fund to strengthen Merom Institute, to which he gave largely of his energies during his last five years of life. This rural center is located on the banks of the Wabash River where it forms the boundary between Indiana and Illinois. Arthur Holt has been the guiding genius of Merom since its reopening in 1936. It stands today as the lengthened and lengthening shadow of his rich and colorful personality.

He described the Institute as a listening post on the front line of rural advance. It has functioned as such through the rural economic researches of Ferry Platt, the rural church studies of Shirley Greene and Edwards Dickinson, and in recent months in promoting a social survey of southern Illinois, Indiana and Ohio.

Again Arthur Holt conceived Merom as "an educational adventure in which . . . the people . . . will spend the greater part of their time still related to home duties and chores in family, church, school, neighborhood, county and state." This it has become. Unlike the liberal college, which divorces youth from the normal routine of rural life and trains them for urban professional careers, Merom Institute brings together rural people in an extensive series of conferences for children's workers, youth leadership training, pastors and lay leaders, recreation leaders, 4H club workers and so forth. The Institute takes leadership and resource material out into the churches and communities round about. A new plan, the Merom School for Ministers, will provide a combination of residence and correspondence work for rural ministers who cannot secure full seminary training.

At the opening of the Institute in 1936 Arthur Holt spoke of it as "a school which is a Christian thought-center for a new rural America and which is dedicated to a more just and Christian social order." The adventures of the Institute towards these goals have been primarily local: wholesome and coöperative community recreation, a community laundry to lighten the burden of rural women, a self-help coöperative to increase the real income of unemployed villagers, an adventure in rural coöperative medicine, two summer work camps, a major soil conservation project in cooperation with the Department

An ever lengthening row of cottages provide increasing accommodations at Merom

of Agriculture and a Civilian Public Service camp.

To "vitalize and socialize the religious culture of a region," was another of Arthur Holt's descriptive phrases, which is given substance by the leadership Merom Institute gives to the local church, by Vacation Church Schools, by young people's and adult conferences, by Glenn Harding's work among the rural churches, which is invigorating the time-honored tradition of the annual revival. In coöperation with Chicago Theological Seminary this summer the Institute will offer three months of training for the rural ministry to seminary students. They will study rural church problems and through field work assignments explore the minister's task in the rural parish.

A community laundry makes life easier for the women of Merom

The Holt Memorial Commission will make final selection of the projects to which the fund is to be devoted. It includes Hon. William E. Sweet, Thomas Alfred Tripp, Albert W. Palmer, Alfred W. Swan, S. C. Kincheloe, Nels Nordstrom, Charles M. Houser, William Halfaker, Mrs. Mary Wible, Gwylym Isaac. Mrs. Holt is an honorary member of the Commission.

You are invited to mail your contribution to Shirley E. Greene, secretary-treasurer of the Holt Memorial Fund, Merom, Indiana.

Books for LeMoyne's Neighbors

For many years the people across the street from LeMoyne College in Memphis lived in tumble-down wooden shacks. Thanks in considerable measure to the efforts of the college, these have been cleared away to make room for a Federal Housing Project for Negroes which has been given the appropriate name of LeMoyne Gardens. At present two thousand people are living in new and modern quarters which are a powerful stimulus to per-

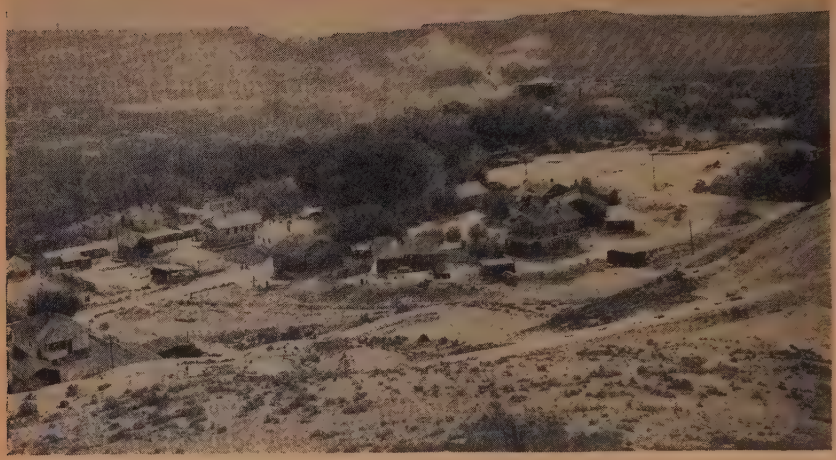
Beyond the beauty of LeMoyne's campus lies the Negro section of Memphis

sonal pride. A new home means a new way of life—new friends, new interests, new habits.

LeMoyne College desires to extend its influence among its new neighbors by establishing a community library for their use. Negroes do not enjoy the ready access to books which most white people take for granted. Their homes are rarely cluttered with reading matter. They are not admitted to the Memphis Public Library except in the capacity of servants or messenger boys. Good reading matter is probably their greatest intellectual need.

It takes books to make a library. For this venture in community service LeMoyne needs picture books for children, good stories for boys and girls, serious fiction of a sort which would appeal to high school pupils. Books written in simple language but dealing with matters of interest to adults are particularly desired.

In most of our homes there are good books which have not been opened for years. As long as they gather dust on a shelf they do no one any good. They are intellectual treasure tied up in a napkin and buried in the earth. Why not put some good thoughts in circulation by packing up a bundle of books which you enjoyed in your younger days and mailing them to LeMoyne College, Memphis, Tenn.? Provided a single package does not exceed fifty pounds in weight, the post office will deliver them in Memphis for a cent and a half a pound.



Green River, Wyoming, is an oasis of verdure in the midst of an all-encompassing desert. Outside of its narrow valley little grows but sagebrush

Symphony Nights in Green River

By Harold Wiley Freer

STRANGE what a phonograph and a few good records can do! Carnegie Hall and the Metropolitan Opera House walk right into one's home and take an easy chair. No static interrupts their visit, and if one misses a part of their conversation he may politely ask for the repeating of it. When the winter wind beats angrily against the storm windows, one need not leave his comfortable home in Wyoming to take train or plane for New York City.

Harry Gordon learned that while a student on the Midway. When he and his wife left Chicago Seminary to assume his first charge in Green River, Wyoming, his phonograph and his records were prized possessions. Those the young couple loved the most they would play over and over again in their new home, now far away from the music of a great city and a great university.

Some of the Gordons' friends in Green River learned of the fine records, and asked the privilege of listening in. So popular did this become that the last Thursday of each month was set aside as Symphony Night when people who loved good music shared the hospitality of the parsonage.

At first the group had only three complete symphonies: Tschaikowsky's Symphony No. 5

in E Minor, Franck's Symphony in D Minor, and Brahm's Symphony No. 4 in E Minor. These were rotated from month to month and frequently interspersed with "mixed" programs, which included selections from operas, plus a few solos, vocal and instrumental. Each evening the group talked about the music to be played, and some one presented a brief story of the composer's life.

Through the months many sources for records and recordings have been discovered. The most popular are the Gilbert and Sullivan Nights. A friend in a nearby town brings his large collection of the recordings as well as the librettos. Each person is assigned a different character. Each reads his part of the dialogue in character, and when time for the music arrives, the record is started. For a time all are actors and actresses in a Gilbert and Sullivan opera!

Now the Sweetwater County Coöperative Concert Association has been organized in Green River through the Columbia Broadcasting System, and stars of the musical world come in person to the Wyoming railroad town. Mr. Gordon is one of the directors of this association. But Symphony Nights continue each month, when friends of good music gather in the parsonage of the Union Congregational Church.

This worship center in the old Akron-type Sunday School room of the Pilgrim Church of Oak Park, Illinois, cost $30 plus the time of the pastor and his assistant

Camera News

By Dorothy P. Cushing

THE LONGS SHOW HOW IT IS DONE!

Petrol—gasolene to Americans—is strictly rationed in Ahmednagar, India, where the Loy Longs work. (Left to right) here is Joan, Delmar, Loy and Edna Long. They now seldom drive their 1930 model car. Read the story of their remarkable sisal fibre industry elsewhere in this issue. Drought brought crop shortages and these, plus war rationings, have made prices high. The Longs are trying to live "off the land" as much as possible foregoing such luxuries as canned foods, cheese, bacon, cereals, etc. "But we do not go hungry," they write, "and that is more than can be said of the masses."

With four people operating on nine wheels the Longs are following a style which will probably become quite popular in the United States during the next few months. Missionaries have always been excellent pace-setters!

THIS WILL PROBABLY SURPRISE THE DUDLEYS!

An informal, candid camera shot of Raymond and Katherine Dudley of Aruppukottai, India in a rare moment of relaxation; and we mean "rare"! Mr. Dudley as chairman of the Madura Church Council has general responsibility for stimulating the life of the churches in a Christian community of about 40,000 persons. It means many things—including retreats, conferences, literature, etc. His position is much like that of Dr. Douglas Horton in the General Council. Furthermore he has very specific responsibility for work in the Aruppukottai station.

Mrs. Dudley is active in many types of work with the women and with the Boarding School plus her home responsibilities. She should be given a whole paragraph—but this will hint at her busy days.

NOT MUCH—BUT STILL A SCHOOL

The Government in South Africa gives aid to mission conducted schools but one ruling is that they must be at least 5 miles apart. Five miles is a long distance for little feet over twisting, hilly trails.

The above picture shows a private school in the New River district where there is a church to which this building belongs. Miss Agnes A. Wood of Inanda Seminary sent these pictures. Our Mission helps support the school and Miss Wood adds something from gifts sent from America.

Only the first three years are taught here; after that the children must walk to the more distant schools.

Below is a close-up of one of the classes at New River, together with the teacher. Although she is not "certificated," as they say in South Africa, she is a good teacher nevertheless. She gets about $6.50 a month for ten months and has to collect most of that from the children at the rate of about 40 cents per term.

The building was moved a foot off its foundation in a wind storm a year ago so it now sits twisted and sagging but it is *a school* and young Africa is hungry for an education. "It is not big but everyone can evacuate in a hurry if necessary!" adds Miss Wood philosophically.

Tillotson Trains Rural Teachers

TEACHING is the widest door of opportunity open to the educated Negro. Salaries are low, but jobs are numerous and the opportunity for service to the colored race unlimited. Below the college level, there is no competition whatever from white people.

Despite the much advertised migration cityward and northward, most Negroes still live in the country, and they are the ones with the largest families. Nearly all Negro teachers start in the country—and a majority never get to the city. For this reason President Mary Branch of Tillotson College has been unwilling that her students should get all of their practice teaching in the city of Austin, Texas, where the college is located. From time to time she has developed coöperative arrangements with a variety of rural schools.

In the fall of 1940 a most interesting venture was launched at the Breckenridge Training School which is on the edge of the little town of Manor eighteen miles east of Austin. Both the two-story teacher-student dormitory and the four-room school building were in a tumble-down state. Out of five teachers, four were new and three came from Tillotson. Obviously this was a situation in which students from the college could both learn to teach and have an opportunity to exercise their talents for community leadership.

The physical rehabilitation of the plant was a necessary preliminary to educational progress. Fortunately the principal not only teaches agriculture, he also is experienced in shop work. Steps, windows, door and benches were fixed, with the students participating. The boys transformed some used lumber which the principal procured into a shop for the teaching of the skills needed in war industries. By partitioning a classroom space was found for the teaching of home-making.

Furnishings for the home-making room in the school and the living quarters for the student-teachers have come from many sources. The local Parent-Teacher Association provided a wood stove and an oil range for the cooking classes. A teacher at Tillotson donated an old sewing machine, while a woman in the community loaned a second. The principal, the regular teachers, the student-teachers and the boys and girls all helped turn out new equipment. A discarded refrigerator from the college became a pantry; a packing box substitutes for lockers as a place of storage for the work of the students. Apple boxes provided the raw material for cabinets, screens, a bookcase and filing case, as well as a couch. The

girls transformed sacks into rugs, curtains and slip-covers for the couch. The home demonstration agent taught the girls to make mattresses. Quite a few of the students have applied the lesson learned in school to their own homes, utilizing apple boxes and sacks for all sorts of furnishings.

The school has also received many useful donations: old dressers, old iron beds and springs, discarded classroom desks, a bookcase, two pianos (one for the school and the other for a nearby church), several hundred books for the library which has been established in a former rubbish room, boxes of clothing and some teaching aids such as magazines, pictures, bean bags and marbles. Nothing goes to waste.

Two student teachers at a time are sent out from Tillotson College for six week periods. They live in the dormitory with the other women teachers and the girl students from a distance. In addition to teaching four hours a day (one in home-making and the other in "literary subjects"), they visit in the homes of the pupils and share generally in the life of the community. Together with the pupils they cultivate a

Breckenridge Training School is very much out in the open country

garden which provides vegetables for the lunchroom which the W.P.A. maintains. One of the student teachers supplies the local churches with music, playing in whichever church happens to have services on a particular Sunday. As is general in the rural South, each congregation has a well established "preaching

She's showing her cake both to her teacher and her practice teacher from Tillotson

Sometimes they "hold school" on the roof

Sunday" and is not disturbed by nearby competition.

In their visits in the homes the student-teachers try to lead the people to use their meagre means in the most productive ways possible. They have discovered many needs—shoes and coats for children six to twelve so they can get to school in cold weather, books so that those who have learned to read may have a chance to exercise that art, material for curtains and towels, sacks for miscellaneous household purposes and seeds.

The student-teachers from Tillotson are not only improving conditions around the Breckenridge Training School; they are being trained in an approach to community problems which will make them much more than "textbook teachers" wherever their future lot may be cast.

They are also helping to bridge the gulf between the gulf which has commonly separated the college-trained Negro from the Negro who lives on the soil. Each needs to know and understand the other.

Students at Adams College

Up and Down in Africa

"So I experience that the ministry is very hard, Mfundisi," (which means "teacher") wrote J. S. Kanyile, a student from Adams College, Adams, South Africa, to Henry A. Stick, head of the theological school.

This young man was doing "field work" among pastorless churches in vacation time. He was out in strange country—Zululand. The things that were hard were, as he expressed it, "bad geographically." Accustomed to the flatter and more rolling country of Imfume where he could visit 30 homes in a day, Zululand presented him with mountains, making 12 visits daily a test of physical stamina and ability to climb!

"But people are kind," says Mr. Kanyile, after disposing of the topography. It took a whole day of walking to get to some places—Nungwini, for instance, which was 25 miles on foot. "One of my greatest blessings, Mfundisi, is that I joined the ministry when I was still very young and therefore it is easy for me to walk a long distance, quickly, too, and yet I don't get tired. Everything is sound, parts of the body as well as soul and mind. So this is my gift from God."

The people of Nungwini, the village reached by 25 miles hoofing, are building a new church home. He reports: "Some have contributed large sums of money to it. Others have sold their cattle just to build the church home and still others their flocks of sheep and goats for the house of God. Oh, God works!"

When Mr. and Mrs. Stick were in America in 1937–38, Kanyile wrote them a letter giving his aspirations and needs which Mr. Stick read in several churches. In Conneaut, Ohio, the Mary-Martha Club voted to give $50 for four years for Kanyile's education. They are already reaping big dividends on their investment and will continue to do so increasingly. "We wish this letter might have a similar effect somewhere else," suggests Mr. Stick.

Christianity the Ultimate Religion*

By Hugh Vernon White

Professor Ferré's latest book will be of especial interest to those who have not yet seen clearly the lines of a positive apologetic for Christian missions in terms of a liberal religious faith. The whole book is a vigorous and original and incisive reinterpretation of the basic doctrines of evangelical Christianity but the second chapter deals specifically with the relation of Christianity to other religions.

The point of departure is a definition of the Christian faith in terms of the historic revelation of God's love (agape) in Christ. It is recognized that there are religious truths and values in all religions and that the religion of any people should be expressed in the forms of their own cultural tradition. As the true Christian faith is accepted anywhere there will be both inclusion into the resultant Christianity such religious elements and cultural expressions as are not inconsistent with it. "All things cultural, intellectual, moral, and spiritual which are consistent with a God-centered, sacrificial, creative good will as first fully revealed and made effective in Jesus Christ may be freely admitted into the Christian religion."

On the other hand this same principle becomes one of rigorous exclusion; "All that is inconsistent in profession and practise with the nature of Christianity as sacrificial, creative good will centered in God and first fully revealed and made effective as light and life in Jesus Christ must be done away." Thus Christianity becomes the ultimate religion but not in any of its secondary forms or expressions. Dr. Ferré takes leave of Professor Hocking at this point. He grants the important contribution to the problem in Hocking's insistence upon the necessity of cultural continuity but makes his definition of Christianity upon a level deeper than that of culture. Therefore, while Hocking hesitates to call Christianity "final" because he is thinking in terms of religion as identified with concrete cultures Ferré boldly declares the true faith to be ultimate.

This is just the kind of theological and critical treatment of the problem that we have needed. It is all the more impressive because it appears in a book which makes rigorous application of the same definition of Christian faith to the main issues of thought and life and arrives at the positive conclusion that Christianity in its true essence is the ultimate religion. Here is the categorical answer to those who say that modern liberal religion is weak because it has not definite and positive beliefs. Doubtless there will be many who will challenge Dr. Ferré's attempt to reaffirm even upon the basis of his original reinterpretation such doctrines as those of the Virgin Birth and divine providence including the possibility of miracle. But his theology is developed in the light of full acquaintance with modern

*_The Christian Faith_, by Nels F. S. Ferré, Harper and Bros. Price $2.00.

scientific and philosophical thought and, what is much less common today, an intimate and understanding acquaintance with the great thinkers of the Christian tradition. It constitutes a charter for a new era of evangelical preaching and missionary effort.

DANIEL HAND'S PARTNER

did not fail his friend, as we erroneously stated in a brief quotation on page 48 of our February issue. Mr. Hart L. Scranton of Madison, Connecticut, called our attention to the error in these words:

"I live in Mr. Hand's home town, have always been intimate with his relatives, and have never heard a hint of any dishonesty on the part of his business associate. On the contrary we have always been told that it was owing to the remarkable fidelity of his partner, and his loyalty to Mr. Hand, that there was a good profitable business waiting for the latter when he was able to return to the South after the close of the Civil War."

Secretary Brownlee of the A.M.A. Division regrets that he was party to the error—it was made on the information he had received through one who was supposed to be fully acquainted with the facts—and writes: "I am sure that you will do your best to make a correction, although it is impossible to correct entirely such errors." Then he adds: "Yet more people may read a statement in the form of a correction than those who read the longer original article."

And so we make the attempt not only in the interest of historical accuracy—one of our obsessions—but also in behalf of a fine Christian Southerner who kept the faith. Also to call attention once more to a great friend and fund.

Perhaps in this reference to the founder of the Daniel Hand Fund we should emphasize the fact that both home and foreign boards of our Fellowship could relate some inspiring stories of other great funds that have come to them by legacy or otherwise down through the decades. We wish we had space to tell of these—how they came to be, how they have been used, what some of the results have been in the upbuilding of the Kingdom of God on earth. Many men and women of wisdom as well as wealth have made their greatest life investments through these gifts—and their works do follow them at home and abroad.

KEEP 'EM FLYIN'

Chairman Swan of the Council for Social Action the other day at Evanston likened the H.B. of M., the A.B.C.F.M. and the C.S.A. to the three war services of the U.S.A.

The Home Board of Missions, covering the land, could be called the Army of the Church Congregational Christian; the American Board, doing its work overseas, could well be dubbed the "Navy"; while the Council for Social Action, having the duty of being up there scouting the common enemy, directing the fire and even doing some dive bombing itself, should rightly be considered the Air Force of the churches.

Personals

Miss Jymmie A. Costner, teacher in the elementary school at Lincoln Academy, Kings Mountain, N. C., was married to Harry Evans Lash on February 21, 1942.

Rev. Bernhard Moos has resigned from the pastorate of the German churches at Shattuck and Tangier, Oklahoma, to go to the German church at Gering, Nebraska. Mr. Moos is a native of North Dakota; he received his training at Redfield College and Theological Seminary; was ordained in 1927 and served pastorates in North and South Dakota from that time until 1938 when he went to the Oklahoma field. He is married and has two children.

Rev. Roy W. Thomas has resigned from the pastorate of the churches at Flagler and Arriba, Colorado, which he has held since 1938, to accept a call to the Pilgrim Church of Denver. Mr. Thomas was born in Iowa; he received his training at Simpson College and Boston University. He has served Congregational churches in Colorado since 1930. He is married.

Rev. Harold E. Baber, pastor of the Pilgrim Church in Denver since 1941, has resigned to accept a call to the Boulevard Church of Denver. Mr. Baber was born in Kansas; he is married and has two children. He was ordained in 1940.

Miss Henrietta Seeger, nurse at the Congregational Hospital at Grants, New Mexico, resigned March 22 to go into the Army service.

Miss Amy O. Welcher of Hartford, Connecticut, is the First Vice-President of the recently organized United Council of Church Women—the membership of which includes representatives from the Home Missions Council, the Foreign Missions Conference of North America, local and state interdenominational groups of church women, and from other national interdenominational agencies.

The official staff of the Council is composed of a president, first, second and third vice-presidents, seven vice-presidents-at-large, a recording secretary and a treasurer.

There is a board of forty-nine directors, fifteen of which are appointed by The Home Missions Council, fifteen by The Foreign Missions Conference, thirty-six elected by the Constituting Convention, and three Members-at-Large, including **Miss Helen Kenyon** of Poughkeepsie, member of our Board of Home Missions.

The broad purpose of this newly formed Council is to "unite church women in their allegiance to their Lord and Savior, Jesus Christ, through a program looking to their integration in the total life and work of the Church and to the building of a World Christian Community." The organization is to "pursue its purpose through education, demonstration and experimentation, cultivating fields of Christian outreach and service." It holds a biennial National Assembly.

The headquarters of the Council are at 156 Fifth Avenue, New York City. Its official organ is *The Church Woman*, published at 203 North Wabash Avenue, Chicago.

Rev. James F. Edwards of the Marathi Mission has issued another volume in the series on Marathi "poet-saints," which was begun by Rev. J. E. Abbott some years ago. This volume of 500 pages, the 12th in the series, is on *Dnyaneshwar the Out-caste Brahmin*. This poet, who lived at the end of the 13th century, is called the "Father of Marathi Literature," and was an advocate of *bhakti* (devotion) in the language spoken by twenty-one millions in Western India. Mr. Edwards gives a full

account of what is known of his life and times, a summary of his teaching, and a translation of the 1800 verses of his poetical commentary on the 18th chapter of the Bhagavadgita, the great devotional poem of Hinduism. The story of Dnyaneshwar, who with his brothers and sister was outcasted by the Brahmans for the sin of their father, and finally won recognition by devotion and miracles, has been finely told in a moving picture film which had a great run in Indian theatres, and is highly commended by Mr. Edwards himself in this book!

WILLIAM HAZEN

Dr. Frank Laubach, the "Apostle of Literacy," has prepared the little book with the title, *India Shall Be Literate*, which has been published in India, and gives in it some account of his three visits to India, in which he worked with missionaries and Indian scholars to prepare lessons for teaching adults to read in fourteen or more of the Indian languages. This book is a manual of instruction for those seeking to promote literacy among India's millions, for individuals, small groups or classes, and large companies. He shows the vital importance of sympathy in dealing with the ignorant, of large planning and comprehensive effort to lift the heavy burden of India's illiteracy. Inspired by his enthusiasm, and guided by his wisdom, missionary bodies, educational organizations and local governments have undertaken large campaigns, but the task is tremendous if the progress of literacy is to overtake the annual increase of India's population.

WILLIAM HAZEN

Dr. Francis F. Tucker of China writing from Longwood, Florida, on April 3, confirms Miss Cushing's first paragraph in her March "Foreign Flashes" (page 28) with these words:

"I venture to send a line in regard to the matter of 'squeeze' along the line of the Burma Road. I lived on that Road for a year and a half, and, as I came out of China towards Rangoon I saw dozens of trucks loaded with the much needed and much appreciated American Red Cross goods. These goods were getting through and were of the greatest value in saving lives. I happened to be in Chicago when some of the Leland Stowe articles appeared, but, when such an article is published, it is often hopeless to combat it or to even give the other side. . . . The *Christian Century* published my letter—and it is not boasting to say that I assuredly knew more about the matter of Burma Road transport than Stowe did.

"Take the matter of supplies coming to the International Red Cross (now the International Relief Committee), we never lost anything whatever. Likely our truck drivers 'happened' to be honest—but there were many others who were honest also. . . . I have heard of some losses along the Burma Road, but obviously, the matter has been much exaggerated. Generally speaking, such losses are partly due to lack of organizational care on the part of those in charge at headquarters. By this I mean this or that bureau of the government, or the transportation company, or the private firm.

"J. E. Baker reports that so many goods got out of Rangoon that it will take a year or so for them to get transported into China. . . . Leland Stowe must have had a bad dose, and your HERALD has done a good service in telling the clientele that goods and money get through. Would that the conditions at present were more favorable for goods getting through in the future. But this is but a note in passing, and confirms what was in the March HERALD.

"I am trying to get back, but the latest is that there is so much demand for the very limited space that I am 'too old,' despite health, a bit of experience, the language, and the cabled request of the International Relief Committee. We will see what we will see, and be patient."

George M. Orner, son of Mr. and Mrs. Arthur J. Orner, missionaries of the American Board in Rhodesia, Africa, was on his way, March 29, to America to enlist for war service when his ship was sunk by submarine off the Atlantic coast. He survived to tell the tale, landing at Norfolk on or about April 2. His choice of services, we understand, is the Navy.

A letter, by the way, was received from **Mr. Arthur Orner** himself on the 27th of March. It was mailed from Chikore, Rhodesia, January 21. Among other things he writes:

"We feel thankful every day that in spite of world-wide war conditions, most of our work continues almost normally here, and that it is still possible to continue to serve our people in nearly all of the usual ways.

"Last night we held the final session of the 1942 Teachers' Conference. . . . Many of the teachers have returned to their homes with new inspiration because of the strong spiritual note struck in all the meetings. . . . Mr. Marsh and I tried to give the teachers some conception of the direction in which the world has been moving in recent years, and the real causes behind the present world war, with a look into the future, with the responsibility of a world largely made up of a union of democratic and liberty-loving nations which will make war impossible. . . .

"Now that America is in the war we are wondering whether you are not feeling its effects there more than we do here. Our thoughts are with you these days, and we listen even more keenly than usual to the radio news, both from England and America. Here in Rhodesia we naturally feel more and more the effects of the war. The recent battles in Libya have resulted in growing casualty lists, which have included names of some fine young men well-known to us."

Rev. Fred R. Bunker who, with Mrs. Bunker, served in South and East Africa for twenty-six years (1891–1917) has placed in the keeping of the American Board in Boston an unusual collection of personal correspondence and documents and other material covering not only his own life in Africa but also his missionary promotional work in Connecticut during the fifteen years he was pastor at Wilton and the several years he was at Hartford giving his time to stereopticon lectures and to other educational work.

Many missionaries have the experience of active service on the field and of promotional work at the home base, but all too few have kept such a full record of their life work. To the future historian of missionary work at the two great ends of the Service this material of Mr. Bunker's should prove most enlightening.

In Memoriam

Henry S. Barnwell. On August 1, 1881 Henry Stephen Barnwell was born in Charleston, South Carolina. He graduated from Avery Institute as president of his class in 1899 and from the theological department of Talladega College in 1903.

Mr. Barnwell held three pastorates: associate minister of the Talladega College Church, 1904–06; Woodberry Church, Lake Charles, Louisiana for five years, during which the building was remodelled and parsonage built; Bethany Church, Thomasville, Georgia for four years. This was followed by four years as principal of Fessenden Academy in Florida.

In 1921 Henry S. Barnwell entered

upon the work which engrossed the remainder of his life. He began with the direction of our Negro churches in Alabama, Georgia, Tennessee and Kentucky. Three years later his sphere of responsibility expanded to include the oversight of all our Southern Negro churches. His title varied from time to time, but the task remained the same. He has travelled diligently his dioceses, which extended from Norfolk, Virginia, to Corpus Christi, Texas. His special concerns have been the development of the summer conference of our Negro churches which meets annually at Kings Mountain, North Carolina and the endeavor to lead his churches from an emotional gospel to a conception of Christianity as a way of life.

Mr. Barnwell was a man of dignity, humor, patience. If he was ever downhearted, he kept it to himself. His address before the Mount Holyoke meeting of the General Council was an impressive statement delivered in deep organ tones.

His death on Sunday, March 8 was quite unexpected. His funeral was conducted in the First Church of Atlanta by the pastor, John C. Wright, assisted by William J. Faulkner, Norman A. Holmes, C. S. Ledbetter, H. C. McDowell, R. W. Gammon and others.

Arthur Allen Ward was born at Odon, Indiana, July 15, 1874. He died at the Florida Sanatorium in Orlando, February 8, 1942. He studied at Oberlin College, Western (now Coe) College, and at Yale. He married the daughter of President Bookwalter of Western College. She with their two sons survive him.

He engaged in missionary work in Africa, India and Ceylon. His work covered a wide range: Y.M.C.A., Church, School, Industry, Administration. He was treasurer of the Ceylon Mission and of the Jaffna Council of South India United Church. He started coöperative credit societies and was president of a coöperative bank, manager of a printing establishment, book shop, and carpenter shop in which the school furniture was made. In all of these activities he manifested a fine executive ability.

He was instrumental in elevating the low-caste Tamils by changing the attitude of the high-caste toward them. He effected the transfer of the responsibility for the management of the various missionary activities from the foreign missionaries to the Tamil Christians themselves, a task which required rare wisdom, tact and careful preparation. When home on his last furlough, though much shaken in health, he insisted on going back to Ceylon to complete that task, realizing that the responsibility rested on him. He trained one of his Tamil pupils to take over the work which he himself had been doing. Then he came home to rest and die. "At no time of his life did his great qualities of mind and spirit so clearly appear nor had they ever before been so greatly needed."

He was a versatile, many-sided man: a vigorous football player with his Tamil pupils in Jaffna College, a skillful hunter who brought in many choice pelts, a collector of butterflies and of native gems, a lover of music and himself a sweet singer. He had a keen insight, a fine sense of humor, a friendly spirit, a rare balance and poise. He was unobtrusive, soft-spoken, usually silent. He attended our Club meetings as his health permitted, but was seldom heard on the floor. Once, when the Indian region was under discussion, the chairman called on him by name. His remarks were lucid, informing, but not lengthy.

The many years spent in an enervating climate undermined his health, slowed down his pace, and left little obvious trace of the man he once had been. He suffered, but patiently and uncomplainingly.

Here are a few things that have been said of him by those who knew him best:

"He was one of the finest men I have ever known."

"A saintly soul."

"His life has been beautiful in all its aspects. It was really shortened because he had given all he had in helping others to be ready for the same call."

The British Government paid him high tribute for the services he rendered in a portion of her far-flung empire. Here is a memorial presented to him by the Jaffna Council of the South India United Church—a scroll in a chased silver casket mounted on the backs of two ebony elephants with ivory tusks and toes.

There is still another chapter in Mr. Ward's life that must not be omitted. When a student in Western College he answered an emergency call to a dangerous missionary post in Africa. While there, under conditions peculiarly trying to him, the entire mission was wiped out in a bloody massacre by the natives, and he alone was left to tell the tale;—but he did not tell it. He could not. The experience left a livid scar on his soul that might not be touched.

Arthur Ward was a saint and a hero. Hero and saint he walked among us, and we knew it not. Heaven rest his weary soul. May we honor both him and ourselves by standing a moment in bowed silence.

LOUIS J. LUETHI

WILLIAM CLARK BELL

Rev. William C. Bell of the West Africa Mission died February 19 at Pilgrim Place, Claremont, California.

He was born July 27, 1872 at Lockport, New York, and grew up on a farm.

In the early nineties he was in commercial and mining work in Colorado, following graduation from the commercialde partment of the University of Denver. Later he matriculated at Cornell, graduating from its department of agriculture in 1897.

During this course at Ithaca he became a student volunteer for foreign missions and added to his training special courses in carpentry, blacksmithing, typesetting, photography "and religion," in preparation for work in primitive Africa.

In 1897 Mr. Bell married Lena G. Heller of Ithaca, New York and they started that same year for Africa under the Phil-African League which was directed by Heli Chatelain, a noted Swiss linguist and missionary.

After some language study in Lisbon, Portugal, Mr. and Mrs. Bell entered Angola, Africa, at Benguela, and after much hardship reached the highlands where they opened a station among the Caluquembe, a regional tribe of the Ovimbundu, a branch of the Bantu group of Central and South Africa. Here they found primitive life in real earnest, with witchcraft and animism the common thing.

Much could be written of the privations and hardships experienced by the four men and two women who labored for Christ so far removed from white settlements. In due time this "Swiss Mission" developed into a thriving Christian community with a self-supporting church well organized with many self-sustaining outposts in near-by villages.

In 1900 Mr. and Mrs. Bell joined the Chissamba station of the West Africa Mission of the American Board where among the Ovimbundu there was ample scope for Mr. Bell's special abilities and training. In 1904 they came to America for rest and further study.

In 1907, Mr. Bell was ordained in the Baptist church of Lockport, New York. He and Mrs. Bell were then commissioned missionaries of the American Board, and sailed again to Angola "for church, school and industrial work." He was the Board's first distinctively "agricultural missionary."

They were stationed at Bailundu where he helped develop a church of many thousand members, and scores of Christian communities "distinctly built as village entities but with a definite local government based upon Christian ethics." School and industrial work was also fostered. Here he revealed, too, his capacity for the work of Mission Treasurer.

In 1912 Mr. Bell was instrumental in

the selection of Dondi as a site for the proposed central institutions of the Mission, and in 1914 he began with Dr. Tucker, the representative of the Canadian Board, the joint direction of the Currie Institute at that new station.

At Dondi, as at Bailundu, his agricultural, industrial and other practical training was of inestimable value, and upon his deep religious conviction and character his missionary and Ovimbundu associates depended heavily.

Later on it was Mr. Bell, with Mrs. Bell, who was chosen to explore new territory in the south for the opening of the Galangue Station to be manned by representatives of the American Negro churches, and during his last years of service in Africa he superintended the opening of the station of Lobito on the coast—a project that reaches into the three coast cities of Angola, with ramifications in many villages.

Mr. Bell was not only a constructive missionary upon the field: he used his furloughs effectively in both educational and promotional work at the home base, building up a constituency of friends for the West Africa Mission, and securing funds for the work. He led in the raising of the Jubilee Building Fund which commemorated the first fifty years of the Board's mission work in Angola.

In this missionary Africa had for over thirty-seven years the active service of a man of rare training and gifts. Throughout these years he was doing pioneer work, opening up new fields, cultivating the infant schools and churches, developing leadership, training the Ovimbundu in the practical business of earning their own living, and speaking and living as a real Christian.

"Hosts of natives," writes one of his colleagues, "were led to Christ by him and many were trained to carry on his work." "He was trusted and loved by the people," writes another, "and he loved them. His work is bearing fruit and will continue to bear fruit in the lives he touched."

Mr. Bell leaves a widow, Mrs. Lena H. Bell of Claremont; a son, Nelson Clark Bell, M.D., of San Francisco; and a daughter, Mrs. Richard Morris of Los Angeles.

Chronicle

FURLOUGHS AUTHORIZED

Mrs. Emily R. Block of the Near East Mission, beginning in the summer of 1942.

Rev. and Mrs. Frank T. Meacham and **Miss Gertrude E. Merrill** of the East Africa Mission, beginning in January 1943.

MARRIAGES

Dr. William T. Lawrence and **Miss Minnie A. Tontz** of the East Africa Mission, at Craigmore, near Chikore, South Rhodesia, Africa, February 13.

Rev. C. Burnell Olds (Japan) and **Mrs. Olivia D. Young** (North China) at St. Petersburg, Florida, March 9.

DEATH

Mr. Louis B. Fritts, missionary in Mexico for twelve years (1912–24), at Norman, Oklahoma, March 1.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1, 1941 to February 28, 1942 . .	$51,729.98
Month of March, 1942 . .	6,696.78
Total for 10 months ended March 31, 1942 . . .	$58,425.76

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

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✠

The Month of May Is World Service Month in the Churches of Our Fellowship

✠

If you plan a special offering to lift the level of your benevolence giving for the year, secure envelopes and copies of the American Board May leaflet entitled "OUR HOPE."

Write Harvey L. Meeken, Agent

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